John Brand, 1797. W R K

# The Right

## institucion of baptisme sett forth by the Reuerend father in Christ Herman Archebisshop of Coleyne/ Wherunto is also annexed a godly treatyse of Matrimonie/ compyled by the famous Clerke and faithfull Euangelist Wolfgangus Musculus/ no lesse frutefull thē necessary for all godly ministers of christes church/ translated by the vnproffytable seruaunt of christ Richard Ryce.

¶ Mark. ¶

¶ Suffer the infantes to come vnto me/ and forbidde them not/ for vnto such the kyngdome of God is due.

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H. p. 264. WH. p. 748.

BRITISH MUSEUM

If the prophan Auctho-
urs (good christē Rea-
der) could conceyue by a natural phantasy, that in Iupiters fathers prime dayes for the Aboūdaunce of trāsytorye thinges, a golde worlde to be inuented, so plentefull, that the earth, our comon mother, gaue thē wyllynglie the encrease of her wombe, without manes industry or trauayle, and the multipticacion of that, with so lyght fayned verses, to be imputed vnto the tirānous ād wicked God Iupiter, both for the cōmēdacion of so inconstaunt a God, ād also for the perpetuall memory for theyr oune acts ād dedes. Howe moch more then (good christen reader) in these our dayes maye we (if we close not our eyes in the broad sōne shyne) parceaue not a fayned GOLden worlde (as the inuenting Poetes dyd) but a woorlde in dede moch more precious then eyther Golde, Pearle or precious stone: For asmoch as Heauen Incomparablye doth excelle the

Ouidius metamorphoseos ii. primo.

i. iohn. ii.

Esay. xxv.

earth / so doth the frute that commeth therof / a boue measure excede al treasures of gold / as moch as the celestiall sōne of God surmounteth the Manna that falleth frō the cloudes. For Gods sonne and Gods worde is all one. But our frute that we haue commeth from heauen / and is Gods woorde. Therfore in receyuing it / thou receiuest Gods onelie sonne / the true Messaūger that came from heauen. Nowe / therfore seyng thou hast this so eternall treasure / embrace it with reuerence / for thy forefathers tasted not therof. So that nowe blessed are thine eyes and thyne eares / yf thou hast receyued this heauenly treasure in thine hert. And that thou maist occupie thy self / and bestowe thy time to Gods glory / thou hast here a treatise of baptime by that Reuerende Father the Bysshop of Coleyne one of the electours of the sacred Empire cōpiled in latin and nowe sett fourth into Inglish / to thy commoditie (good christen reader.) Not that I woulde take vppon me arrogauntly to instruct my for-

Iohan. i
Math. xij
Col. 3
Rom. xii

former predecessours/ but onelie for as
moch as it is a thing so necessary for the mat. xxv
Ignoraunt/ and also partely to fetche
my talent oute of the earthe againe/ and
to employe it to the glory of God ād v=
tilité of christes poore lytle flocke. And
in as moch as the matter is so weygh=
tye/ and had in dailie exercise. Yea the
sponsers and sureties being so blind in
this so great a matter/ Promysyng be=
before an Ignoraunt guide to answere
for the faith of the childe/ of the whiche
for the moost parte they are both (the
more pitie yf it pleased God) to seke and Luce. 12.
to learne in this thinge/ which ought to
be learned/ and to be had in a parfett re=
dines. I thought it mete (good bro=
ther minister) somewhat to succoure
thine Ignorauncie/ and especiallie that
the vnlearned maye haue wherwith to
exercise them selues in the meane season
that in ransackinge this small pece of
worke/ before hand/ they maye with
knowledge answere for theyr infaun=
tes/ whan they shall with the fauour of
their Parentes be moued to so Christiā

busynes. Unto thys treatise also / hast
thou annexed a very good / commen-
dable and compendious worke / no lesse
Ephe.iij. learned then necessarye to all the faith-
full ministers of Christes churche / elu-
cidate and set forth by the famous cler-
faithfull euangelist / Wolfgan-
ulus / And now we also for thy
vtilité (good brother
both drawen out of
Englisch / by the vn
cytable seruaunte of
Jesus Christ / Ry-
chard Ryce.
Tim.iij. Take them both and vse them
to Gods glory / To who-
me onely / see thou
geue the prayse.
So be it.

# An Exhortaciõ of the Pastor/ to thẽ that offer the infaũt in the congregacyon.

DERELI beloued in Christ Iesu/ we daylye heare by the worde of God and learne by comune experyence/ as well

in lyfe as in death/ that from the fall of Adam/ we are conceiued in lyke transgression/ and borne in sinne/ and are gilty of Gods wrathe/ and condempned for Adams fortett/ excepte we be delyuered by the death ād merites of the sōne of God Jesus Chryste our Lorde. Seinge than that this infaunte/ by the commonne let of nature/ is borne in lyke transgression/ there is no questyon/ but that he nedes is defyled wyth the same originall disease ād synne/ and is in subiection to eternall death and dampnacion. But God the Father (throughe hys vnspeakeable pitie and mercye towardes mankynde sent hys sonne to saue the worlde. And in that will he haue this infaunt also saued. which parteineth to the worlde. For he toke awaye the synnes of al the worlde. And hath deliuered and saued as well the ponge Babes. as vs of discretion and yeres/ from sinne/ deathe/ the Deuell and dampnation. The whiche wolde the lytle ones to be offred vnto him/ that he myghte distribute his blessing vnto them. Therfore

of

of your Christian loue and charitie/ take this Child and bring him vnto Christ And offer him by your godlie prayers/ that of him/ he maye receyue remission of his sinnes/ and be translated into the kingdome of his grace/ deliuered from the tyrannye of Sathan/ and be made partaker/ and heyre of the æternall saluation. And be ye certeinly assured that the Lord Iesus Christ will gratiously accept this worke/ and beneuolence of your charitie/ towardes this infaunt. And giue eare to your prayers/ because he hath so cõmaunded in his holy worde/ sayinge suffre the lytle ones to come vnto me/ for vnto soche belongeth the kingdome of heauen.

## Interrogations to the Godfathers and Godmothers.

Beleue ye these thinges which are set before you by the woorde of GOD to be true/ as concerninge the corruption of oure nature/ through originall synne.

and

And of the regeneracion or rising again in Christe Iesus our Lorde, and of the eternall fellowship with God, which is declared vnto vs in the sacred baptyme?

¶ Answere.

¶ We do surely beleue it.

Doo ye then require of a pure hert and of a true fayth e thys your lytle one (by you offred and presented vnto Christ) to be deliuered from this corruption of nature, by the vertu and merite of Christs Passion, declared in baptisme, and to be reconsiled vnto God, and to be regenerate into a newe and eternall lyfe?

¶ Answere.

¶ We do hartely require it.

Do ye then renounce and forsake, both on your parte and in the infauntes name, the Deuell and all his workes?

¶ Answere.

¶ We do forsake.

And the worlde, and all his concupiscences?

¶ Answere.

We

¶ We do forsake.

Do ye beleue in God the father almighty the maker of heauen and Earth?

## ¶ Answere.

¶ We do beleue.

Do ye beleue in our lorde Jesus Christ his only sonne the which to redeme vs was made man / suffred / and died / and rose againe. And ascended into heauen / and sytteth on the ryght hand of the father / And there he ruleth his congregacion by his almighty powr. And shall come agayne in the ende of the worlde manifest to all men / and there to Judge both the quicke and the dead?

## ¶ Answere.

¶ We do beleue.

Of this faith / do ye confesse our Lorde Jesus Christ / to be as well the Sauiour / of this litleon / as he is our Sauiour? the which by his death hath expiat and clensed our sinnes also / and hath by his resurrectiō reconciled you vnto God & Justified you and all your sines purged thzough his spirite / and that he will

ful

fully fynish his godlie Image in you/ and restore you to a perfect lyfe?

¶ Answere.

We doo beleue.

Doo ye beleue in the holighost. The holy catholike Churche. The communion of Sainctes/ the forgiuenes of synnes/ The resurrection of the flesh/ and the lyfe euerlasting?

¶ Answere.

We do beleue.

Beleue ye by thys confession/ the holyghost to be as well the teacher of this infaunt/ as of your selues? and that he wilbe a comforte to you bothe? and that ye are the true membres of Christe our lorde/ and his congregacion? and that this babe shalbe taken as a membre through Baptime both of Christ and of the congregation/ in the which he shall haue remission of sinnes/ and a certeyne assured hope of the resurrection of the eternall lyfe?

¶ Answere.

We do beleue.

Myll

Wyll ye then receyue this infant in the fountayne of Baptisme / and reken him for the true sonne of God / ād a brother and a member of Chriſte? And assone as he commeth to the yeres of discretion (if he chaunce to be destitute of hys parentes / or elles if they shalbe negligent in this behalfe) wyll you take charge ouer him that he hereafter lerne the .x. commaundementes / the crede or belefe and the Lordes Prayer? the true meaninge of the Sacramentes / as wel at home as at the Temple? that euen straight from his tender age he shall vnderstand the syncere meaninge of thys mystery of Baptisme / and also the benefyttes geuen vnto him in chriſt? And that when he is instruct sufficiently in the religion of Chriſt / that he shall cōfesse the same faith manifestly with his owne mouth and voice in the congregacion? And that he shall appoint hym self to the fellowshippe and obedience bothe towarde God and the congregation?

¶ Answere.

The

¶ We will hartelye.

Then derely beloued/ see that ye parfor me the thinge that ye haue promised here in the presence of God and Chryste our sauiour/ the whiche is betwene vs and before the whole Congregatyon/ and that with earnest faith. And every one of you both Godfathers and Godmothers/ and the residue that stand by/ confesse assuredly/ and knowledge this infaunt/ after this baptisme receiued externally/ as the sōne of God/ and accept him as the mēber of Chryst/ vnto whome the Aungels shal minister/ do seruice and be in subiection. And doubt not/ butt what soeuer eyther good or badde you or any other do to this tender and weake babe/ ye do it vnto God ād vnto Chryst our Lorde. Therfore let no mā thinke any labor tedious. But let every mā in time mete (either as he is of his kinred either as he is bounde in his vocation) applye him self diligētly to brīg vp and informe him to the Lorde/ Godlye and vertuouslye/ that in processe of tyme he maye kepe al thinges a ryghte

that

that our Sauyour Chryste hath com-
maunded vs. It is therfore your du-
tie, whych are geven as Parentes, kis-
folkes Sponsers or suretes vnto this
chylde of God, that as soone as he gro-
weth to any discretion, he shalbe brou-
ght vp to some vertuous Scoles, or in
to the church, that he may the more ful-
lye be taught or instruct, as well in the
lordes prayer, the artycles of the fayth
and the .x. Cõmaundmentes, as in the
ryght vse of the Sacraméts. And that
he maye clerelye parceaue the free grace
and ryche benefittes of God geven vn-
to hym, in hys baptisme. And that he
maye render accounte and a true reke-
ninge of his faith before the congrega-
tion. And that with his owne mouthe
he may renounce the Deuell, the worl-
de ād the lusts of the flesh before Chryst
and the congregation. And endeuoure
him self to obeye his Gospell. And that
he may perseuer and remayne in Chryst
oure Lorde vnto the ende. And daya-
ye encrease in a newe lyfe, as the lyue-
ye member of our Sauyour Chryste.

and

And that in this vine (as a fecundious or frutefull braunche) he may beare the plenteous frute of all vertuous workes Unto the praise of God / and the edyfying of the congregation.

¶ Parson.

Name the Chylde.

Godfathers and Godmothers shall answere / and name hym.

¶ Parson.

I commaunde all ye euell and noysome spirites in the name of our Lorde Jesus Christ / that ye departe from this yonge infant ād sonne of God. And see that ye nether hurte hym / nor hynder hym of his and our fathers behalfe.

¶ The deacon. So be it good lord.

¶ Parson. The lord be with you.

¶ Deacon. And with your spirit also.

¶ Parson. Let vs praye.

O almightie and eternall God / the father of our lord Jesus Christe / I call vppon the / for this thyne infaunte and tender Babe / vnto whome thy congregatyon cōnstaūtly desyreth this sacred sygne of baptisme / and in that thy pitiful

full and spirituall regeneracion. And as thou haste sayde. Aske/and ye shall haue/seke/and ye shall find/knocke/ād it shalbe opened vnto you. Euen so distribute vnto thys lytleone/ thy grace and mercy/ as thy congregation prayeth for it That he maye obteyne the redempcion of thy sonne/and the inherytaunce of eternall and blessed life/ which thy congregation faithfully requireth/through the misterie of his baptisme. Opē to him the doze of thy Kyngdome/at which thy cōgregation knocketh for/ through Christ our lozde.

Deacon. So be it good lozde.

O father almyghtie God/the which in times past/ through the floude/ by thy fearfull Judgemenet/ destroiedst the wicked woozld/And for thy tender mercyes sake preseruedst the fampyne of vertuous Noe eight onlye soules. And also diddest in the sea ouerwhelme obstynate Pharo the kynge of Egipte with his whole armie ād force of warre/ ād sufferedst thine owne people the Israelytes/ to passe throughe it dzye

Let vs praye.

shodde. And in these thynges it was thy pleasure that the lauer of regeneracion/ that is/ holy baptisme shoulde be prefigured and signified. Moreouer/ thou diddest appoint the water of Jordane to serue to the baptisme of Jesus Chryste thy sonne. And other waters beyde/ and forth to be addict to the submercion and washing of the bodies of the cõgregatió. We beseche the of thine vnspeakeable mercy to beholde graciously this infant/ and geue vnto hym parfet faith/ and thy blessed holy spirit that through thys sacred floude/ they may perysh and be ouer whelmed in him/ what soeuer filthines he receiued by the cõtagion ād infection of Adam. That he (seperated out of the nombre of the vngodlye) maye safely be preserued in the precinct of the cõgregation. And that he may wyth a mery chere ād feruent spirite/ sanctyfie and acknowledge continuallie thy holy name. And with a constaũt faith and sure hope/ be obsequious vnto thy kyngdom/ whereby at length/ he may with all thy fayth-

full

full people obteyne the everlasting pro
mis of eternal life/through Christ our
Lord. Say all Amen.

¶ pastor

Name the Chyld.

Receyue the Gospel ād the power ther
of. And hereafter be not ashamed of
God/of Chryst thy savyour nor of hys
holy Evangelyon/that the strength of
Chryste crucified maye be thy refuge/
assured hope ād porcion in all thynges.

Deacon/ So be it.

Pastor The lorde be wyth you.

Deacon/And with your spyrite a so.

¶ pastor.

The wordes of the holye Gospell that
followe are after the mynde of. Saict
Marke. Deacon/Prayses be geven to
God.

¶ pastor.

Geve good attēd aūce to the sacred gos=
pell. Mark in the tenth Chapt. And
they brought chyldren vnto christ/that
he might touche them. But his disci=
ples reproued the se that brought thē.

Neuertheleſſe whan Jeſus ſawe it / he was diſpleaſed / and ſayde vnto them / Suffre the children to come vnto me / and forbydde them not / for vnto ſoche belongeth the kingdome of God. Verely I ſay vnto you who ſoeuer receiueth not the kyngdome of God as a Childe / he ſhal not enter therin / and he toke thē vp in his armes / and layde his handes on them / and bleſſed them.

## ¶ Deacon.

By the vertu of the holy Goſpell all our ſinnes moug't be forgeuen vs. All the people ſhall ſaye. Amen.

## ¶ Paſtor.

Here I ſhall deſyre you with one voice to ſay the lords prayer / ād the articles of the faith / this being done / the paſtor and the Deacon ſhall reade theſe Pſalmes following.

Not vnto vs / o Lorde / not vnto vs but vnto thy Name gyue the prayſe for thy lovinge mercy and faithfulnes.

Wherfor ſhall the heathē ſay / where is nowe theyr God? As for our Lord he

he is in Heauen he doth what soeuer it pleaseth him.

Prayse the lord/ o ye seruauntes/ O prayse the name of the Lorde.

Glory to the father/ to the sonne and to the holy ghooste .et c.

Blessed be the name of the Lord/ frō this time forth for evermore.

The Lordes name is worthie to be praysed from the rising vp of the sonne/ vnto the goyng downe of the same.

The Lorde is highe aboue all hea-then/ and his glory aboue the heavens.

Who is lyke vnto the lord our god: that hath his dwelling so highe/ which humbleth him self to be holde that is in heauen and earth:

Whyche taketh vp the symple out of the duste: and lyfteth the poore oute of the myre.

That he maye sett hym amonge the ch/ evē amōg the princes of his people

Whiche maketh the barren woman to kepe house/ and to be a Ioyefull mo-ther of Childeren.

Glory be to the father/ to the sonne and

to the holy ghoost. &c.
Praise the euerlasting. Amen.

## Parson.

¶ The Lorde be with you.

## Deacon.

¶ And with your spirite also.

## Parson.

¶ Let vs praye.

Almightie and eternal God our hea
uenly father, we yelde the euerlastinge
thankes, that thou hast vouchsafed to
call vs to this knowledge of thy grace
and faith. Encrease (we hertely beseche
the) this faith for ever. And graunte
vnto this infaunt, thy holy spirite, that
he (regenerated) may become the heire
of eternall saluacyon, the which thou
hast promised to thy holy congregatiō
as well yong as olde, of thy grace and
mercy through Christ Jesus our lord.
Deacon. So be it, blessed Lord.

## Pastor.

Tita. This epistle is after the minde of. S. paule.
But after that the kindnes ād loue of
God our Sauiour to mā warde appea

red / not for the dedes of righteousnes which we wrought / but after his mercy / he saued vs by the fountaine of the newe birth / and renuig of the holy goost which he shedde on vs aboundauntlye thorow Jesus Christ our Sauioure that we beinge made righteous by hys grace / shulde be heyres of eternall lyfe / accordig to hope / This is a true sayig.

The holy goost that wrote these thiges in the Apostles hartes / graūt that they also may be prited earnestly in our myndes and workes. Say all. Amen.

¶ Pastor.

¶ The Lorde be with you.

¶ Deacon.

¶ And with your spirite also.

¶ Pastor.

¶ The wordes of the holy Gospell that follow are after the minde of. S. Math. xxviij.

The Lord Jesus saide vnto his disciples. Vnto me is geuen all powr in heauen and earth. Go therfore into all the world and preache the Gospell to every creature ād teache all people / baptising

them in the name of the Father / and of the sõne / and of the holy ghost teaching them to kepe all things that I haue cõmaunded you. Who soeuer beleueth ād is baptized / shalbe saued. But who soeuer beleueth not / shalbe condempned. And behold / I will abide with you still vnto the wooldes ende.

¶ Deacon.

By the vertue of the holye Gospell / all oure sinnes might be forgeuē vs. Saye all. Amen.

¶ Pastor.

¶ The Lorde be wyth you.

¶ Deacon.

¶ And with your spirite also.

¶ Pastor.

Let vs praye.

Almighty and mercifull God and Father. Thou hast promised vnto Abraham / the Father of all beleuers / and in him also / to vs his Childeren / that thou wilt be a God to vs and our posteritie. Wherfore / as thou receyuedst the infantes of the Israelites (thy auncient

people

peple into grace ād fauour thzough the pzomys/in theyr circumcision And as thy sonne our lozde ād sauiour Jesus Chzist permitted mercifullie/the Chil= dzen offred/to appzoche vnto him/and blessed them and testifyed that vnto so= che doth appartein the kyngdom of heauen. Likewise we pzay the istaunt= lye/ that thou wilt receiue our infants vnto the. And regenerate them as the newe bozne Babes. And thzough the misterie of the spiritual lauer of baptis me/permit them to enter into the fellow ship of eternall life. Graunte therfoze heauenlie father/that we may diligētly of a pure harte/require soche aboundāt ryches of grace/layd befoze vs i baptis me foz our litle ones. And that we may know ād receiue with a true faith/this vncozruptible tresures offred vnto vs both in the wozde and Sacrament. And that we may gyue perpetual pzay se/and glozyfy the. And reken not vnto hym the fozfaite of Adams sinne spzed and ingraft into hym thzough hys pa= rentes. Neyther yet behold the lyfe of

his

his suretes/these Godfahers ād Godmothers/nether of the purest of all the people. But let the death and merite of thy sonne our Lorde Jesus Chryst/take place in hym. And impute vnto him hys rightuousnes and obedience. Graft hym into hys deathe and resurrection. Make hym the member of thy bodye. And gouerne hi/that he maye be thyne heyre and sonne forever. Make that we maye knowe hym after this lauer/for thy sōne/and the membre of the bodye of thy Chryste. Graunte that we maye vertuously nurture and bringe hym vp/in thy feare. And that we may succour hi in all thynges corporall and spyrituall. That through hym/thy holy name may be praysed/the kyngdom of thy sonne dilated and enlarged. Let thy wyll in him be done in earth as it is in heauen. Moreouer preserue hym in prosperite. Minister graciously vnto hym the necessaries of hys lyuing/and kepe hym from all evel through Christ our Lorde and Sauyour. Saye all hartely A M E N.

¶ Pastor.

¶ Name the Childe. .N.

¶ Parson.

¶ I baptyse the in the name of the Father/ and of the Sonne/ and of the holyghoost. Amen.

¶ Pastor.

¶ Name the Childe. .N.

¶ Pastor.

N. Take the bryght holy immaculate vesture/ which thou shalt beare before the Iugemēt seat of our lord Iesus Chryst that thou mayest haue lyfe ēdlastig ād lyue world without ēde: amē

¶ Name the Chylde. .N.

¶ Pastor.

N. Take this burning ād vnspotted cādell/ that whē thou comst to yeres of discrecion/ of a pure ād vnfained faith/ thou maiest burne in all godly loue/ keping the frutes of the baptime/ and obseruinge the commaundementes/ that whē the Lorde commeth/ thou mayest mete hym with all hys blessed spirites/

in hys

in his heauenly kingdome. So be it good Lorde.

Almyghtie eternall God and father of our Lorde Jesu chryst, which hath regenerate the wyth water and the holye ghost, and hath remitted all thy sinnes, continue the wyth his grace vntoeternall lyfe. Say all Amen.

## The Pastor.

Good Chrystians gyue credite vnto these woordes and worke of our Lord Jesus Christ vppon this Childe, And doubte not, but that he wyll receyue it, from this sacred ministerye, and embrace him in his mercifull armes. And will graunte vnto him the blessinge of eternall Lyfe, and the perpetuall fellowe-ship of his kyngdom. The Lorde and our Sauyour Jesus Chryst confyrme and increase faith in you for euer.

So be it.

The peace of God be always with you and with the parentes of the Childe, and make it his faithfull seruaunt. Amen.

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John Brand 1797.

# A ryght

Godly treatise of Matrimony/very mete and necessary for all godly ministers of Christes Churche.

COMPILED by the famous Clerke and faithfull Euangelist Wolfgangus Musculus. And now for the vtility/proffit and furtheraunce of all faithfull Christians/trãslated out of latin into Inglish by the vnproffy table seruaunt of Jesus Chryste/Rychard Ryce.

[Hebrues.xiij.]

Let wedlocke be had in price in all poites/and let the Chamber be vndefiled For whoorekepers and Aduouterers God will Judge.

BRITISH MUSEUM

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p. 264. WH. p. 74 P.

IN as moche as amonge all other holy ordinaunces instituted of God, thys blessed wedlocke, bothe as concerning the Auctheur place and continusaunce hathe receiued hys prayse in the sacred woorde of God. Let vs (if the God of might shall so permit) fyrst cõsider what matrimony is. Secondarily, of whome it is. Thirdely, howe honest and cõmendable it is, fourthly, howe profitable it is. Fyftly howe necessary it is For all these pointes, doth the Scripture very plainlye manifest and opẽ against the abusers therof, to their foule shame and reproche. The carnall eye spieth not in matrimony the thinge that is of moost pryce and value therin for in it, seeth it nothing, saue the onely copulaciõ of the flesshe, betwene the mã and the woman, to content the luste of the body onely. But he that goeth and laboureth no farther in this so holie a busines, shall spie so moch betwene fornicatours and adulterers. For they also couple their filthie dampned flesh together

gether. Therfore must it be perpended what singuler thing holy wedlocke hath of it self. Wherin it differeth from fornication and adulterie. Wherfore saye that matrimony is the coniunction ād coupling of two parsons/ that is to say one man and one woman/ into one mete and laufull flesh and body/ according to the ordinaūce and institutiō of God/ indissoluble/ without separation/ faste knit and bounde/ of equall authoritie and powr on both parties. Open this diffinition after this sorte. Wherein the fyrst point of this matter/ we sayd/ was of the laufull coniunction of two bodies into one flesh/ according to gods institution and ordinaunce. But amōg whoormongers is ther a coniunction of two fylthy and sinfull bodies/ yet is it neyther laufull/ mete nor according to Gods ordenaunce/ but the Deuels/ whose mēbers they make thē selues or as many as marry within the forbiddē degrees/ contrary to GODS blessed worde and moost holy ordinaunce. Also we saydein this dyfynytion that they

The deffinition of matrymonie.

Leu. xviii

they two must be Joyned and knit one to an other. For the which cause bothe Father and mother must be forsaken. So fast must the bonde be. Moreouer the knot must be vnlousable / wythout separation. For that / that God hath coupled / no man can separate. For all maryages that are made are not of gods Joyninge / but all that are rightlye / iustly and laufully / according to Gods woorde performed / are of his Joyning And soch maye no man separate / without he wyll destroye Gods ordenaunce To conclude / they muste be of equall powr ād aucthorité. For the man hath not power over his owne body / but the woman. And lykewyse the womā hath not power over her owne body / but the man. But these foure addicyōs can not serue / eyther for adulterers or fornicatours. For (as we sayde) they are not laufulfy Joyned after Gods institucion. Neyther maye Father and mother be forsaken for soch vngodly coupling. Neyther is the knot so vnlousable wythout separatiō / but that it maye be yea ought

Cor vii

Exo. xxiii

ought to be separated by the swerde of
correction. Wyelles the swerdbearers
are lyke to be separated them selues frō
God. Neither is ther equall power on
bothe partyes / For the wyll of God is
that every man maye knowe / howe to
possesse his owne vessell in sanctificatiō
and holynes. But whoredome is not
holynes / therfore there is in whoredō
neyther possessyon nor equall power.
And for these two points / for as moch
as they maye not haue matrimony lou
se at their owne pleasure / ād haue equal
Auctholitye on a strompets stinkinge
and caranouse flesh / they abhorre pure
Matrimonye and haste them to who=
redome. The whiche in woman kinde
seke after nothyng but a licentious ra=
ge of dampnable liberté. In so moch
that the Ennemies of holy Wedlocke /
are so farre past shame and honesté that
for that onelye cause they preferre the
mooste filthy Concubinatyon of Baals
Preestes / and is accepted / rather then
lawfull Matrimonye / For here they
doo put awaye an whooze / a stinking

doungfacke / at theyr pleasure. And in honest wedlocke / a Godlie creature is well contented / with a laufull necessary remedie or wife / and so to kepe her and none other. Therfore (sayth the Apostle) Lett everye Manne have hys wyfe / and everye Woman her husband.

i. Cozinbi

## ¶ Nowe lett vs see / who is the Aucthour of thys godlye ordenaunce.

Thys matter is very plaine in the secõd of Genesis / and also in the xix. of of Math. whereas God is induced ãd broughte in / as well to be the consecraToure and halower of this connubiall and Matrimoniall estate / as he is the maker also of mankinde. Therfore let the maried esteme them selves / to have the same Aucthour and head of their copulation (rightly / laufully ãd Godlye Joyned) that they have to be the plasmatour and maker bothe of bodye and soule. And let here the contempsners

Genesis ii

Wath. xix

uers of this holy Institucyon beware and take good advisement / that in despising matrimonye / they scorne not also (to theyr great shame and reproche) the authour of oure soules and lyues

## ¶ Thyrdely.

¶ Howe honest and cõmendable it is.

That is manifest in the xiij. to the Hebrues / in these woordes. Let wedlocke be had in prise in all pointes / and let the chamber be vndefy'ed. Hebr. xiij. These thinges are honest which haue no spot of forfet or sine / but are exercised with vertue. In wedlocke can ther not be sine / in as moch as God is the aucthour and consecratour therof / without you wyl make God the AUCTHOUR of synne / the which instituted Matrymony. And also it hath vertue annexed vnto it.

Fyrst of all / lawfull and constaunt promys. Secondely / of mutuall pure and Godly loue. Thyrdely / of the necessary comfort of the Man toward the Woman / and the Woman towarde the Man / Fourthlye.

For

For the preseruation of mankinde/ with the grace ād blessing of God. Wherfore it is not without a cause spoken of the Apostle/ let wedlocke/ be had in pryce amonge all men etc.

## Fourthly.

How profitable it is.

The proffyt and vtilitie of thys state/ is thre diuers waies to be noted. First/ that through it/ and by it doth the conseruatiō and generation of mankynde consist. Concubiners and adulterers/ doo also brynge forth Children/ but of thys generation/ let bastardes and whoremongers reioyce. Neyther was it the will of God/ that mankynde shulde be begottē/ through inordinate whore dome and filthynes. Theues also are comforted/ both wyth stolen bread and clothes/ wyll any man therfore graūt/ that bread and clothinge must be gottē wyth theft? Also in that God said. Let vs make hym an helper/ that maye beare hym companye. Thys helper is equall in all poyntes as well in generation/ educatiō and bringing vp of Chyl

derē

dzen / as also in cõuersation and liuing to gether. But thys state is euell re= pozted of foz the manyfold cares and charges that spzing therof / among the wyse of thys wozlde. But foz the most / these thinges happé not foz the default of Godly matrimony / but rather of the euell conditions of the parsones coniu= gate and maried. But as foz those char ges which come naturallye / soch they are / that no man can be wythout them / except he purpose to lyue moze like a be ast / then a man. The thyzd commodité is (as the Apostle testifyeth) that foz advoydyng of foznicatyon / let everie man haue hys wife / and euery woman her husband. Howe pzoffitable this is. The destruction of the generall wozld with the floude / the vnmercifull death of the sodomites / the plage of the wic= ked gentiles / and the wonderfull filthy and wantõ lyfe of our Balaamytes is to open.

## Fyfthly.

Howe necessary it is.

That doth not onelie the blessyng ge

of our Lord/ where he sayeth encrease and multiplye/ but also experience teacheth vs. Wherby the strength and efficacie of Gods woorde in oure bodyes is declared/ wherfore Chryste saied vnto his disciples. All men can not awaye with this saing. Nowe then seyng that all these properties parteyne to wedlocke before recited/ and now also in these our latter daies so honestly bewtifyed/ wyth Chrystes owne presence/ wyth what other spyrite are the Romish stockeleedde/ then wyth the same that the Apostle speaketh of? The which haue supposed this state (instituted of God/ holie and honest/ profitable ād necessarie/ honoured also with Christes presence) to be plaine filthynes/ and haue denyed it to the mynisters of the Churche as most vyle and abhominable.

## Interrogations to be made by the parsō/ vicar or curate of the brydegom and bryde.

Howe say you brother. N. are you content to take thys woman prepared

to be your helper of God and to receiue
her at hys hande/ as your necessary cō=
forte/ to passe the dayes of your pilgry=
mage in thys lyfe/ and in hys feare and
loue/ to vse her as the mēber of Christe
and fellowe heyre of eternall life. And
to loue her as your owne flesh and bo=
nes/ as lōge as your lyues endure?
Let the bridegom answere.

Howe say you Syster. N. Can you
find in your harte/ to loue thys man/ in
the reuerend feare of God/ ād to be obe
diēt vnto hym/ as the congregation is
vnto Christ? And if the lord indue you
with the blessing of your bodies/ that is
the frute of holy wedlocke/ are ye cōtēt
to bringe them vp in the true feare and
woorde of God/ as longe as your liues
endure? Let the bride answere.

## ¶ Interrogations of the bridegome.

¶ What thīk you the most mete worke
to please God with/ ī this ordinaūce?

## ¶ Answere.

¶ To trust ād beleue stedfastly in him.

That

That is surely well answered. For Christ saith. This is the word of God that you beleue in hym whome he hath sent. And in this constaũt beleue/ God shall not onely prepare you a necessary liuig for your corruptible bodies/ but also meate that shall endure to life everlasting/ that is/ his owne flesh ãd bloude/ that ye and your Chyldern through it maye lyue for ever.

## ¶ An other questyon or Interrogatyon.

What is the next pointe necessary to be sought for that our celestial father may accept your woorkes that are done in faith out of a pure conscience?

## ¶ Answere.

¶ To seke for the kingdome of heauen.

That is well spoken and lyke a christen man. For Chryst sayth. Seke fyrst the kingdome of heauẽ and the ryghtuousnes of the same/ and then hathe he promised al thinges beside forth/ to be cast vnto vs. And for that cause/ in our hea-

heauenly peticions / of our Pater nos
ter / God hath set out that principallie
to be asked as the chefe thing parteinig
to a Chrysten man / before all other ne=
cessaries / as if that were obteined / all
were obteined. And that lacking all thi
ges wanted. As we saye. Our father
which arte in heauem / halowed be thy
name. Thy kingdom come.

## ¶ An other Interrogation.

¶ What thinke you the third pointe
mete to be exercised i this Godly state?

## ¶ Answere.

¶ To worke in my vocation. To get
my bread in the sweat of my face. And
to cast my care to God. And to brig vp
my childeren and houshold in the feare
of God.

## ¶ pastor.

Brother if thou wilt diligentlye applye
thy self / none otherwise to do / thé thou
hast in the face of this assemblye answe
red / I wyll assure the by the worde of
God. That the iust mã was neuer cast
out of God / that wrought after his cõ=
maundement

maundement / neyther yet his sede begginge theyr breade and vppon this Godlye confession. I beseche our Father in heauen / that your faith towarde God maye encrease / loue betwene you both maie procede out of a pure harte / and that in the middest of a crooked and frowarde nation / ye maie shine in a pure conuersacion, bringing vp your Childeren in the reuerente feare of GOD. That they maye be counted and accepted in the faithfull posteritie of Abraham / Isaac and Jacob. And that you may see your Childerens Childeren vnto the third and fourth generation. That of Godlye Childeren you maye be made Joyfull Parentes. That God our celestiall Father maie receaue our honest request I praye you say all with me / the lordes prayer /

FINIS.

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Proue the spretes / whether they be of
God. Jhon the iiij. i. Rez viij. d. Mat vij.